

Wm. Beville Kingston
P O E M S

O N T H E

Principal FESTIVALS and FASTS of the
Church of England.

- | | |
|--|---|
| I. On the <i>Annunciation</i> of
the blessed <i>Virgin Mary</i> ; com-
monly called, <i>Lady-Day</i> , <i>March</i>
25. | VII. On the Day of our
blessed Saviour's <i>Crucifixion</i> ;
commonly called, <i>Good-Friday</i> . |
| II. On the <i>Nativity</i> of our
Saviour, or <i>Birth-Day</i> of Christ ;
commonly called, <i>Christmas-Day</i> ,
<i>December 25</i> . | VIII. On <i>Easter-Day</i> , the
great Festival of our Lord and
Saviour's <i>Resurrection</i> from the
Dead. |
| III. On the <i>Circumcision</i> of
Christ, being <i>New-Year's-Day</i> ,
<i>January 1</i> . | IX. On the <i>Ascension</i> of our
Lord Jesus Christ ; commonly
called, <i>Holy Thursday</i> . |
| IV. On the <i>Epiphany</i> , or,
Manifestation of Christ to the
Gentiles, <i>January 6</i> . | X. On <i>Whit-Sunday</i> , be-
ing the great Festival of the De-
scent of the Holy Ghost ; some-
time called <i>Pentecost</i> , as being
Fifty Days after <i>Easter</i> . |
| V. On the <i>Presentation</i> of
Christ in the Temple, common-
ly called, The <i>Purification</i> of Saint
<i>Mary the Virgin</i> , <i>February 2</i> . | XI. On <i>Trinity-Sunday</i> ; be-
ing the Lord's-Day, next after
<i>Whit-Sunday</i> . |
| VI. On <i>Asb-Wednesday</i> , and
the <i>Lent-Fast</i> . | |

With PRAYERS for the said *Festivals* and *Fasts*.

*Designed for the Instruction and Benefit of humble
and serious Christians.*

By DANIEL HALLOWS, A. M. Rector of *Gilston*
in *Hertfordshire*.

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1870
P O F M S

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To the YOUTH of GREAT BRITAIN.

IN these loose and dangerous Times, wherein *Atheists, Deists, Blasphemers, Arians, Socinians, Infidels*, are so numerous and impudent, there is great and abundant Cause, that they whose *Lips are to preserve Knowledge*, should fore-warn, and fore-arm their People, and more particularly those of the Younger Sort, against the Poison and Infection, which these Enemies of true Religion and Vertue, are so very industrious to infuse and propagate.

I HAVE therefore, in the ensuing Poems, endeavoured to guard and defend the Servants of Christ, against

To the Youth of Great Britain.

the Instruments of the Devil ; to ground and establish the former, in the sound Principles and Fundamentals of Practical Christianity ; and thereby to obviate, and disappoint the wicked and execrable Designs and Combinations of the latter, to subvert and eradicate the very Foundation of the Christian Religion from amongst us.

MAY it please Almighty GOD to grant Success to my sincere Attempt to promote his Glory and the Good of Mankind, and especially to *feed the Sheep and Lambs* committed to my Charge, with proper and wholesome Food and Nutriment.

I am, dear Youth, your
Affectionate humble Servant,

Daniel Hallows.

THE

Francis Beville Kingston
(V) *Juny*

T H E
P R E F A C E.

IT is much to be lamented, that the so very ancient and sacred Art of Poetry, should be abused to ridicule, expose, corrupt or discountenance Virtue and Religion ; or, to recommend, promote, encourage and propagate Vice and Immorality, Profaneness and Irreligion, Lewdness and Effeminacy in the World ! Yet, this is the most unhappy and shameful Use that too many, especially of our modern Poets, make of it ; who make it the Means and Instrument of corrupting, instead of improving the Age.

MR. Abraham Cowley, who (as one observes) was a Person in whom great Wit

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and Learning, a noble Fancy and solid Judgement, improved by Travel and Conversation, were happily conjoined, to make an admirable Poet, and an accomplished Gentleman : Yet his Wit grew too luxuriant in the Heat of his youthful Blood, especially on Love-Subjects, which he severely lamented afterwards ; and upon this Occasion, reflected with extreme Concern, on the too common Abuse of Poetry ; and wished that none would ever use it, but to the Glory of God, and the Good of Mankind : That Wit and Eloquence might no more be abused in the beggarly Flatteries of Great Men, or the servile Idolizing of Women ; or in wretched Scurrility and Lampoon ; or in laying false Colours on Virtue and Vice, &c.

AH ! what dismal Reflections (says Dr. Woodward) will many licentious Poets make upon themselves, when they come to die, if they die in their Senses ? Especially, many
of

The P R E F A C E. vii

*of those who write for the Stage, whose Lessons of Impiety and Vice, have been so often repeated with all the Advantages that Wit and Beauty, Action and Ornaments could give them, in order to make the deeper Impression on the thronged Auditory. It will then be as little for their Honour, as for their Comfort, that they have been the Means of the Corruption, and consequently of the Destruction of many Persons of the best Parts and Quality ; who might otherwise have given great Glory to God, and done good Service to their Country. — Alas ! what Restitution can they make to the World for these Damages ? Or, what can they give in exchange for the Souls they have undone for ever ? **

POETRY (*says a judicious and ingenious Author*) by her original Institution, was never designed to misguide and pervert Mankind,

* See Dr. Woodward's Fair Warnings to a careless World, p. 143, 144.

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kind, but to instruct and delight them; and ought not to be the worse thought of, for the Mismanagement of the Artist: " I can think (says he) no Objections to be of any Force against Poetry, if the true Ends of its Institution be aimed at, and its useful Laws and Rules duly observed."

THE wisest Law-givers, and the strictest Moralists have found it necessary to deliver their Precepts and Institutions in Verse, that they might be the better retained in the Memories, and make a deeper Impression upon the Affections of those who were to observe them.

MOSES, JOB, DAVID, and SOLOMON, composed their several Odes and Anthems, in the most lively and exalted Manner, and celebrated the Praises of their Maker, with all the Delicacy of Thought, and Harmony of Numbers.

W H E N

The P R E F A C E. ix

WHEN I have turned over these Considerations in my Mind, I have wondered how some of our modern Writers should censure Poetry as too light and airy a Study for the Gravity of a Divine : For certainly, it can never be unbecoming a Clergyman, to spend those Hours which the Offices of his Function will allow, in the cultivating of an Art, which is so pleasing to God, and useful to his Church, and which the best of Men have been authorized by the Holy Ghost to prosecute with the utmost Vigour and Application."—— I am glad I have the Judgment of so considerable an Author on my Side, that the leisure Hours, which have been spent by a Clergyman, on religious and useful Poetry, have not been unbecomingly trifled away.

WHETHER that which follows, be of this Kind, let the Reader judge.—It is the Advice and Direction of our learned and good Bishop,

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*Bishop, in his excellent Charge to the Clergy of his Diocese, concerning the proper Methods of opposing and defeating the present Attempts of Infidels against the Christian Religion : “ That we preach frequently
“ to our People upon the great Principles
“ and Doctrines of the Christian Faith,
“ as well to explain them, as to enforce
“ the Duties which naturally result from
“ them ; that so, Principle and Practice
“ may go Hand in Hand, as they do
“ throughout the whole Christian Scheme,
“ and as they certainly ought to do
“ throughout the Preaching of every
“ Christian Minister.”*

I hope I have paid some Regard to this wise Injunction, in the plain Verses before you ; which, containing the Great and Fundamental Doctrines of the Christian Faith, with the particular Duties which more immediately flow from them, I hope may be of Use and Service to such as do not attend to,
or

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or retain in their Minds, as they ought, our catechetical Expositions and Sermons; and also to such as will not so much as come to hear them; according to those Lines of the divine Poet :

A Verse may find him, who a Sermon flies ;
And turn Delight into a Sacrifice.

THEY who desire to be good Christians, and in Times of the greatest Danger, to hold fast the Profession of their Faith without wavering (*Heb. x. 23.*) must in order thereto, First, endeavour to understand, so far as they are capable, the Faith they profess; the great Mysteries of Christianity; such as the Divinity, Incarnation, Birth, Death and Passion, Resurrection and Ascension of our Saviour; the Descent of the Holy Ghost, and the Doctrine of the Trinity in Unity, into the Belief of which we are baptized. And that we may understand them, and practically believe them, the Church of England has established an excellent Order
and

xii The P R E F A C E.

and Method to secure their being taught the People, by appointing peculiar Times of the Year for the teaching of them. And Experience shews, that this one Rule, well observed, has been the chief Means of preserving Christianity in the worst of Times, and under the most barbarous Tyranny and Persecution of the Turks.

THE *Author* of *The Present State of the Greek Church*, owns, that he admired whence it came that so few of the Eastern Christians were proselyted to Mahometism, considering their Circumstances; and concludes thus: At last, being on the Place, says he, I learnt that the solemn Observation of Festivals and Fasts, by God's Assistance, prevented the whole East from falling entirely from the Christian Faith. Chiefly, if not only, by means of These, the Christian Religion triumphs over so many most cruel Contrivances; being secured and fenced by This, against the Poison of Mahometism:

For

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*For, by the Return of these Feasts, which are celebrated by great Crouds, with an holy Emulation, the History of the Conception, Birth, Death, and Resurrection of Christ, with the Rest of the Mysteries that make up the Sum of our Religion, are brought to their Memory, &c. **

As to the Poetry, the Reader will find here, I have this to say, That as there are many who are not so good Judges of it, as others; nor have the Learning, or Acuteness, or Vivacity of Thought, as others; yet may be as Honest and Sincere, as Vertuous and Pious as they; so I have suited the Poems accordingly, even to the Capacity of the meanest.

I CONFESS, I have not studied so much to improve the Art, as the Subject of Poetry; not to entertain the Reader with a

B

Luxu-

* See the Preface to A Manual of Prayers and Devotions for the principal Festivals and Fasts of the Church.

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Luxuriancy and Redundancy of poetical Flights of Fancy, but with good, plain, solid and useful Matter: even with the great and necessary Points and Fundamental Articles of the Christian Religion.

HAD it been my Aim and Endeavour in the ensuing Poems, to have pleased the Criticks of the Age, it had been a most vain Attempt for me, who am so very unequal for it; and also impossible to have been so useful and beneficial to the great Variety and Generality of Readers, as I now propose, and hope by the Blessing of God, to be.

IN short, if I have been so happy as to please God, in being useful to any Member of his Church, I need not be much concerned about the Censures of Men.

SHOULD a Clergyman study by exalted Strains of Oratory, and Rhetorical Flowers, or otherwise, to adapt and address his Discourses

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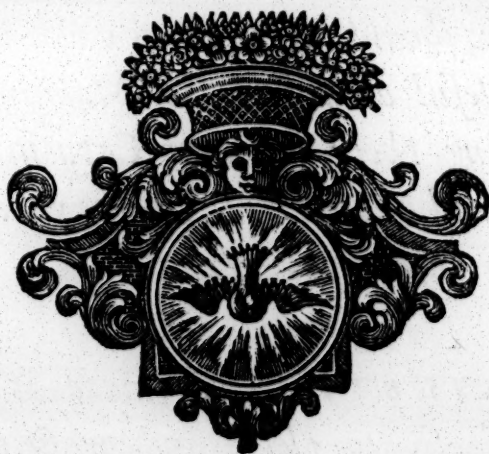
courses to those few of his Auditors, who are Men of the brightest Genius, and greatest Abilities; having no regard to all the Rest, who are vastly more numerous, he would justly merit a sharp Rebuke from his Diocesan; and which is infinitely more, a severe Sentence from the great Bishop of our Souls, and Judge of the World.

THE End of Preaching, and so, of Writing also, should be, To do as much Good, and be as useful as possible to Mankind; duely considering their different Capacities, Educations, and Necessities: And he who does not so, is an unfaithful Steward.

I HAVE not therefore made it my Care and Business, to please and profit only the Men of superior Parts, Wit and Learning: But (as the inspired Apostle directs) I have endeavoured to please my Neighbour (in general) for his good, to Edification; if

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that which is for his Edification will please him. And if not, I am sorry for him, yet comfort myself however with the Hopes of being in some measure instrumental to the Good and Happiness of every well-disposed and candid Reader.



A

New-Year's-Gift :

B E I N G,

P O E M S

On the Principal *Festivals* and *Fasts* of the
Church of ENGLAND.

On the Annunciation of the blessed
Virgin *Mary*, *March 25.* com-
monly called *Lady-Day.* Which
hath a peculiar Respect to the *In-*
carnation of our blessed SAVIOUR.

Ω ΒΞΘΩ !

THE Subject of *this Day's* Meditation,
Is the *mysterious* Incarnation

Of our *Almighty* Saviour, *God the Son :*

Which, with great Rev'rence, we should think
upon.

B 3

No

A

18 *On the* ANNUNCIATION

No Man, nor Angel, can declare, or tell
 How *that* was done, which is inscrutable.
 Yet let us see what Light the Scriptures give,
 And what is there reveal'd, let us believe.
 They shew us that the Angel *Gabriel*
 Was to the Virgin *Mary* sent, to tell
 This most surprizing News to her, that she
 The Mother of the Son of God should be.
 And *Jesus* was the *Name* that he should have,
 For, *He his People from their Sins would save.* *
 And thus the Angel did address the Maid,
Hail, Thou that highly favour'd art ! he said,
 The Glory of thy Sex ! I'm sent to Thee,
 Upon the most important Embassy.
 Thou shalt conceive within thy Womb a Son,
Who can declare his Generation ? †
 He is th' *Eternal* Son of God, most High :
 And He the *Son of God* shall also be,
 Because the *Holy Ghost* shall *over-shadow* thee.
 Whereby this Son shall be *in thee* conceiv'd,
 Of thee, without concurrence of a Man :

This

* Mat. i. 21. † Isa. liii. 8.

This firmly is of thee to be believ'd ;
That God all this, both will effect, and can.
Of all the Virgins which in *Israel* be,
God hath been pleas'd to make his Choice of
thee,

To be the Mother of his only Son,
By a mysterious Operation.

Then, with a Virgin-Modesty, the Maid
Transported at that which the Angel said,
Reply'd, *Behold the Handmaid of the Lord !*
Be it to me according to thy Word.

I to it do consent with all my Heart.

Then did the Angel *Gabriel* depart :

And then immediately (as I believe)

The Virgin did within her Womb conceive

The *Second Person* in the *Trinity*,

The true and only Son of God, was he,

Who thus our Human Nature did assume,

And God and Man, *one Person*, did become.

And thus the Thing so long foretold, was done,

*A Virgin shall conceive, and bear a Son.**

Whose

* Isa. vii. 14.

20 *On the* ANNUNCIATION

Whose Name was to be call'd *Immanuel*,
Which signifies, that God with Man should
dwell.

Accordingly, after nine Months were gone,
The Virgin then brought forth her blessed Son;
Who took our Nature without Spot of Sin :
Thus did his Being in our Flesh begin.

O most profound, amazing Mystery!

For Humane, or Angelic Search too high !

Let us, poor Men, with grateful Hearts adore
Our wise and gracious God, who would restore
Our fallen Race, in this stupendous Way,
From that most woful State wherein we lay !

This must be evermore by All confess'd

To be such Love as cannot be express'd !

That God should think nothing too great, or
dear,

To part with for Mankind : what Love was
here !

Oh ! how shall we express our Gratitude
To him, who unto us such Love hath shew'd ;

How

of the Blessed Virgin MARY. 21

How careful shou'd we be, we don't offend
So dear, and so omnipotent a Friend?
How zealous for his Honour should we be?
How circumspect, his Precepts to obey?
Rememb'ring we have dedicated been
To him, who came to save us from our Sin;
And if such mighty Love we do despise,
And from the Christian Faith apostatize,
If we rebel against God's only Son,
Who came from Heav'n for our Salvation,
And side with his grand Enemy the Devil,
Refusing good, and madly chusing Evil:
Such, no Way can escape the Wrath to come,
The hottest Place in Hell will be their Doom.
But, Reader, better Hopes I have of thee,
That thou wilt do no more so wickedly
As thou hast done, but wilt in Christ believe,
Who took our Flesh, to die that we might live.
Think of th'amazing Condescension,
Admire th'Humility of God the Son!
Who stoop'd so infinitely for our Sake,
When he did our Redemption undertake!

Think

22 *On the* ANNUNCIATION, &c.

Think after this, how odious *Pride* will be,
And for the *Dev'l*, make *Men* fit Company.
Wherefore, let's imitate the Life of Christ,
Our great Messiah; *Prophet*, *King*, and *Priest*.
So shall we one Day reign with him Above,
In the bright Realms of endless Peace and Love.

TO Father, Son, and Holy Ghost,
One God, whom we Adore,
Be Glory, as it was, is now,
And shall be evermore.

Amen.



On

On Christmas-Day, Dec. 25. being
the Nativity of our Lord and Sa-
viour Jesus Christ.

Λόγος αἰδώς τῷ πατρὶ.

THIS Day the Church doth keep in Memory
Of Christ, the Son of God's, Nativity :
Who was in *Bethl'hem*, in a Stable born,
(A Room which Gentlemen and Ladies scorn;) *and*
And in a Manger would vouchsafe to lye,
To teach us mortal Men, Humility.

This wond'rous Birth the Angels did declare
To Shepherds, as by Night they watching were :
They, by the Angel's kind Direction, went,
And found their Saviour to their Heart's con-
tent.

Then joyfully return'd they Home again,
And praising God for what *they'd heard and*
seen,

They spread the News so welcome unto Men; }
So

So

*I mean, the Proud and Grand, and worldly-Wise,
Things in low life, do nat rally despise.*

So long expected, wish'd-for, and desir'd,
And which can never be enough admir'd.
God in the Person of his only Son,
Gave us Himself ! what could he more have
done?

O let this Love, which doth all Thought transcend,

Make us to love him, and our Lives amend ;
To leave our Sins, from which he came to save
All those, who would by him Salvation have.
To love and help the poor for Jesus' sake,
And to their Cottages our Visits make :
Since he a State of Poverty did chuse,
And sumptuous Pomp and Grandeur did refuse :
And let us love our greatest *Enemy*,
Since Jesus Christ even for *such* did die ;
And bids us love, and bless, and for them pray ;
And not from them our Faces turn away,
But do them good, altho' they ill requite ;
Which is the Way to overcome their Spite. *
Thus, *if ye love me*, says our blessed Lord,
Keep my Commandments, and obey my Word.

And

* Mat. v. 44. Rom. xii. 21.

And if a Man his Saviour loves not, he
 A Monster of Ingratitude must be ;
 And at the last, tremendous, dreadful Day,
 He'll be *Anathema, Maran-atha.* *

What ! love not him, *who being in the Form*
Of God, became a poor despised Worm !
 To save us Wretches from Damnation ;
 O most amazing Condescension !

What Thing, so strange as this, can any tell ?
 That God's eternal Son should come and dwell
 In Humane Flesh, our great *Immanuel* !

Why was't he would be born, why would he die
 To save us from eternal Misery ?
 To do all this for us, what could him move ?
 St. *John* has plainly told us, *God is Love.* †

ALL Glory to the mystlick Three
 For our Redemption ;
 Glory for Christ's Nativity,
 Both *God's*, and *Mary's* Son !

* 1 Cor. xvi. 22.

† 1 Joh. iv. 8.

Neither the brightest Seraphim
In Heaven, ever can,
Nor the most knowing Cherubim,
Conceive God's Love to Man!
All Glory to the sacred Three,
One ever-living Lord:
As at the First, still may he be
Belov'd, obey'd, ador'd.

Amen. Amen.



On Christmas-Day, or the Birth-
Day of CHRIST.

Λόγῳ Σὰρξ ἐγένετο.

*Quod non erat, assumpsit; quod erat, non
amisit. Musc. in locum. More Aliorum,
erat Dominus per novem Mensès in Utero
inclusus.*

O Jesus! unto whom that Name from Heav'n
Was by the Message of an Angel giv'n,
Which sweet, endearing, heav'nly, happy Name,
Imports, that he to be a Saviour came,
To save us from our Sins, the fatal Cause
Of all our Sorrows, Miseries, and Woes!
To save us from the Wrath that's due to Sin,
And from its domineering Pow'r within;
Enabling us sincerely to repent,
And to keep steadfast in his Covenant.

Giving us Grace our Lusts to mortify,
And to *ourselves*, and to *the World* to die.

O blessed Saviour, let this great Design,
(For which thou cam'st) of *saving us from Sin*,
Take place, and be fulfill'd in me and mine.
For, to be sav'd from Sin, and to have Grace,
Is more to be desir'd, than to embrace
The Treasures of the *Indies*, *East* and *West*,
Trifles to those who are of Heav'n possess.

Not all the Riches in the Earth and Sea,
May be compared with Humility,
With Patience, Peace, Faith, Hope and Cha-
rity.

But since I cannot in Perfection have
These, and like Graces, on this Side the Grave,
Or, if I had, it might be said to me,
Thou nothing hast, but what is given thee ; *
All Merit I disclaim, and trust alone
In Christ his precious Merits, to atone
And expiate my Guilt, by his own Blood,
Which he could do, who is the Son of God.

By

* 1 Cor. iv. 7.

By his *Blood* * I am purged from my Sin,
 And by his *Righteousness* adorn'd within.
 This is the Faith by which I live, and I
 Hope in this truly Christian Faith to die.
 Yet this, my *Faith*, I know *must work by Love*,
 Or else, my Saviour will it not approve:
 I must be *sober, righteous, godly* too ;
 True *Holiness*, and *Peace*, I must pursue,
 For, a dead, empty Faith, will never do.
 But when I have done all, I must rely ||
 Not on my Works, for they can't justify
 My Person (tho' they justify my Faith,
 And prove it lively, as th' Apostle saith.) †
 Therefore, on Christ alone, I do depend,
 Who came into the World for this same End,
 That by what he hath done and suffer'd, we
 Repenting Sinners, might acquitted be.
 And (as *St. Paul* saith) Christ in vain had died,
 If we could by our *Works* be justified. ‡

C 3

In

* 1 Joh. i. 7. Rev. i. 5. Jer. xxiii. 6. Ps. xlv. 13.

|| Luke xvii. 10. † Jam. ii. ‡ Gal. ii. 21.

In my own Works, I therefore dare not trust,
But in *Christ's Righteousness*, will make my Boast.*

As it is written in his holy Word,
Let him that glor'eth, glory in the Lord.†

In the Lord Christ alone, I glory will,
Who came to save my precious Soul from Hell.
And as, for *me*, he was at this Time born,
So, I for *him*, will bear Rebuke and Scorn;
Humble my self, as he requires of me,
And never will Revenge an Injury;
But strive, my Soul in Patience to possess,
And for ill Turns, will offer Kindnesses;
I'll go about doing Good, for sure so
My Saviour did, and like him I will do;
'The Wants of his poor Members, I'll relieve;
(*More blessed 'tis to give, than to receive.*) *Act. 20.*
I will deny my self, and follow him, - 35.
Who drank for me a Cup, fill'd to the Brim,
A Cup of Sorrows; For this Cause, if he
With Trouble and Affliction visits me,

I will

* Psa. lxxxix. 27.

† 1 Cor. i. 30, 31.

I will not dare to murmur and repine,
But to his holy Will, my self resign.

Thus, I must imitate my Lord, if I
On him for my Salvation do rely.

Who saves, when he the *Proud* does *humble*
make,

And fierce and furious Men, to become meek ;
Lions and Leopards, with the Lamb to dwell, Isa. 11.
And Men like them, to become peaceable.

He saves, when he our Tempers does amend, }
And makes an Enemy to be a Friend, }
And high and haughty Men, to condescend. }

He saves, when he the Lustful chaste does make,
And the Unclean, their Filthiness forsake ;

Gluttons and Drunkards, he does save, when he
From their Intemperance does set them free ;

The Sensual, when he makes them Sp'ritual, }
The Covetous, whom he makes liberal, }
The Wasteful, when no longer Prodigal : }

Wretches unmerciful, he saves, whom he }
From their severe Hard-heartedness does free, }
And makes t'abound in Works of Charity. }

He

He saves, when he does stubborn Hearts sub-
due,

And makes their Sorrow and Repentance true ;
When into envious Hearts, he does instil
Brotherly Love, and permanent Good-will :
He saves, when Unbelievers he does free
From Self-conceit, and Infidelity ;
He saves th'Unjust, by making them restore
What they can't call their own, and wrong
no more.

Lyars, and Murderers, and the Profane,
Who swear and curse, and take God's Name
in vain ;

And other heinous Sinners, when in Pain,
In sore Affliction, and great Misery,
And Conscience suffers grievous Agony,
Then, if these Troubles God doth sanctify
To them, that they consider, and no more
Do foolishly, as they have done before,
But, by a true Repentance, turn to God,
Christ gives them Faith, and saves them by his
Blood.

He

He saves, when he reforms, when he does cause
 The Disobedient to observe his Laws;
 When he gives Grace to raise our Minds on
 high,
 And to ourselves, and to the World to die;
 When he renews, and makes us wise and bright,
 Meet for th'Inheritance of Saints in Light.
 Thus, save me, O my Saviour, and my Lord,
 And Thou by me shalt ever be ador'd.

TO God, the Father, Son,
 And Spirit ever blest,
 Eternal Three in One,
 All worship be addrest;
 As heretofore
 It was, is now,
 And shall be so
 For evermore.

Amen.

On

On the *Circumcision* of our Lord Jesus
Christ, being *New-Year's-Day*,
January 1.

Ille negat Christum, qui se non abnegat ipsum.

THIS Day, the Eighth, from Christ's Na-
tivity,

The Church doth keep in sacred Memory
Of his submitting to be circumcis'd ;
(As afterwards he did to be baptiz'd ;)
Not that there was in him Impurity
In any, no not in the least Degree ;
But he endur'd the circumcising Knife
For us, and finally laid down his Life.
For us he did most punct'ally fulfil
The Law, for us his precious Blood did spill.
And had our Saviour not been circumcis'd,
He by the *Jews* would have been more de-
spis'd,

And

And so in less Capacity have been
Of doing Good among his Countrymen.

JEW^S into Covenant admitted were
By *Circumcision*, as now *Christians* are
By *Baptism*; and as ^{then} the *Israelite*,
Who did condemn this outward *Jewish* Rite
The Sacrament of Circumcision,
Was by the Law to die for that alone; *
So now, he who himself a Christian calls,
And yet into such Obstinacy falls
As the external Baptism to neglect,
And with Contempt finally to reject,
Being not born of *Water and the Spirit*,
How should this Man eternal Life inherit? †
When Christ the *outward Washing* did ordain
A Means to purify the inward Man,
They who that *inward Grace* desire to have,
The outward Sign and Seal they must receive.
Since *This* Christ instituted to convey
His Grace to us, 'tis our Part to obey.

NOT

* Gen. xvii. 14.

† John iii. 5.

NOT that the outward washing of the Face
Can avail any without inward Grace;
No more than Circumcision outwardly
Could profit without inward Purity.*
Therefore, we see the great Necessity
Of the true Circumcision inwardly,
That we all Filthiness should lay aside,
And sensual Naughtiness should not abide;
But our corrupt Affections mortify,
And fleshly Lusts and Passions crucify;
A Life of Self-denial we must live,
We should, if we the Gospel do believe:
We from *forbidden* Pleasures must abstain,
And from Excess in *lawful*, must refrain;
This is the Circumcision of the Spirit,
Which they should have, who Heaven would
inherit.

Then, for this Circumcision let us pray,
That we in all Things may God's Will obey.

LASTLY,

* Rom. ii. 28, 29.

LASTLY, the Old Year being now expir'd,
'Tis to be hop'd, we with our Sins are tir'd;
And a New Life are now resolv'd upon,
Which the New Year suggests to ev'ry one.
And let us praise him who hath brought us
here

To the Beginning of another Year,
That we are still permitted here to live,
That foolishly spent Hours we may retrieve,
Redeeming Time by hearty Penitence,
By Industry, yea, double Diligence
In serving God, and doing Good to Man,
And our own Souls improving what we can,
Whilst we have Opportunity, and may
Thus wisely live, *while it is call'd to Day*,
Before the Night of Death doth us surprize,
And all these Things be hidden from our Eyes.

O what a valuable Thing is Time!
God grant it may be so in our Esteem;
Upon our using of it ill or well,
Depends our everlasting Woe, or Weal.

D

To

38 *On the Circumcision of our Lord.*

To conclude : Since it has, as Authors say,
An ancient Custom been on *New-Year's-Day*,
To present *New-Year's-Gifts*, I here beg leave
To recommend this *Book*, to some, to give,
To others (of all Ages) to receive. }
Let this, dear Youth, your Entertainment be,
Rather than Gaming, and ill Company :
And God Almighty grant to you his Grace,
That you these Things may heartily embrace, }
So shall you one Day see your Saviour Face }
to Face.

TO God, the Father, Son,
And Spirit, Glory be ;
As 'twas, and is, and shall be so,
To all Eternity.

Amen.

The

*The Epiphany: Or, the Manifestation
of CHRIST to the Gentiles.*

Ἐπεφάνη ἡ χάρις τῷ Θεῷ ἡ σωτήρεια πᾶσιν
ἀνθρώποις. Titus ii. 11.

Welcome the Day of the *Epiphany*,
A Day of Universal Jubilee !
For, as God did reveal the joyful News
By *Angels*, of a Saviour to the *Jews* ;
So, to the *Gentiles*, did the same declare,
By the Appearing of a wond'rous *Star*,
Which led the *three Wise Men* out of the *East*,
In little *Bethlehem* to seek out Christ :
Tho' whilst they at *Jerusalem* did stay,
It disappear'd, yet when they went away,
The same bright Light did go before them, 'till
It pointed to the House, and then stood still.
Thus, These, the *First-Fruits of the Gentiles*
nam'd,
For their great Learning and their Wisdom
fam'd,

40 *On the* EPIPHANY.

Were outwardly directed by a Star,
 And inwardly, 'tis like, God did appear,
 To let them know by Revelation
 The Meaning of that Apparition.
 Besides, the World, about that Time, in Fact
 An universal Monarch did expect :
 And 'specially the *Jewish* Nation,
 Was at that Time in Expectation,
 That their *Messiah* was about to come ;
 Which Expectation might spread far from
 Home,
 And so, these *Eastern* Sages might collect,
 From what Men did so gen'rally expect,
 'That this new Star did shew that he was born
 Whose Birth did all Mankind so much concern.
 And upon this, howe'er the World might call
 Their *Wisdom* into question, yet they all
 Resolve all Scoffs and Dangers to despise,
 And with courageous Faith, and longing Eyes,
 'To follow, where the heav'nly Light shall lead ;
 First, having prudently Provision made

For

For such a tedious Journey, to defray
The necessary Charges of the Way ;
And also Presents for the new-born Prince,
Rich Treasures of *Gold, Myrrh, and Frankin-*
cense.

Thus should we likewise, always ready be,
All Divine Inspirations to obey,
And no Discouragements should us dismay.
But, whatsoe'er Objections do arise,
Or Hardship, in the Way of Duty lies,
For Christ his sake, we must them all despise ;
And must be ready, all that's dear, to quit,
Whensoever God's Commands require it.

AND we must also, like the *Magi*, bring
To God an acceptable Offering :
First, offer him the Treasure of our Heart,
And then unto the Poor, freely impart
Out of our Substance, what we can afford,
That the afflicted Members of our Lord
May comforted, reliev'd, and succour'd be,
According unto their Necessity.

But if we this Relief refuse to give,
We would not then, ev'n *Christ* himself relieve.*
Consider this, all ye who do despise
The Poor, which are so precious in his Eyes.
And beg of God, instead of Hearts of Steel,
To give you Hearts of Flesh, that you may feel
What others undergo, and Pity take,
And help them for our dear Redeemer's Sake.
And if we do present (beside our Cries)
Our Bodies for a living Sacrifice ;
If we take Care our sinful Lives to mend,
Then, like sweet Odours, will our Pray'rs ascend ;
And for *Christ Jesus'* precious Death and Merit,
We one Day shall Eternal Life inherit.
Lastly, let us with Thankfulness of Mind,
Commemorate God's Mercy to Mankind,
In manifesting his dear Son this Day,
Unto the Gentiles, who in Darkness lay ;
For, hereupon, we of this Nation
Became entitl'd to Salvation,

Being

* Matt. xxv.

Being converted to Christianity :

Wherefore, let us God's Mercy magnify,
And for his Grace to us, his Name adore,
Who were but blind Idolaters before.

O may his Name for ever blessed be,
Who brought the *Gospel's joyful Sound* to me, }
And to this Land of my Nativity.

O may we live as it becometh those,
Whom God out of this wicked World hath
chose,

And who profess his Gospel to believe ;
And Favours so distinguishing receive.

For otherwise, if we be void of Grace,
And in Ungodliness do run our Race,
If we be Unbelievers from our Youth,
Or, *in Unrighteousness do hold the Truth*,
Or, if we fall into Apostacy,

And Christ *the Lord who bought us*, do deny,
Then, were it better we had never been,
And never once the Gospel-Light had seen.

And 'twill at last more tolerable be
For wicked Heathens, than for such as we.

Lord

Lord grant we may these Things consider well,
That we may go to Heaven, not to Hell.

TO Father, Son, and Holy Ghost,
One God, whom we adore,
Be Glory, as it was, is now,
And shall be evermore.

Amen.



Upon

Upon the Feast of *Epiphany*, or Ap-
 pearing of the Star : Being the
 Manifestation of CHRIST to the
Gentiles.

Ἐπιφάνια.

A Rise, O joyful Day, *shine*, for thy Light,
 Shall scatter the *gross Darknes* of the Night;
 The Sun of Righteousness is ris'n on thee,
 The Glory of the Lord, the *Gentiles* see.
 The Night of Ignorance shall disappear,
 And Light of Truth shine in our Hemisphere;
 Bewild'red and lost Souls shall be brought home,
 And Kings shall unto thy bright Rising come.
 The three *Wise Men* of th' *East*, who came
 from far,
 Led to their Saviour by a new-born Star,
 Princes I am inclin'd to think they were;

* Isa. lx. 1, 2.

And

46 *Christ's Manifestation to the Gentiles.*

And that they did fulfil that Prophecy,
Kings of Arabia shall bring Gifts to thee ;
And shall fall prostrate before thee, O Christ,
The Son of God, our Prophet, King and Priest.
So these great * *Magi*, whom the *Star* did guide
To th' House, where did this Princely Babe re-
side,

Their joyful Eyes did him no sooner see,
Who the lost World's Redeemer came to be,
But they did down before him prostrate fall
And worship'd him, who came to save us all.
Then opening their Treasures, they do give
Presents to him, from whom they *all* receive ;
Presents, the choicest which they could con-
fer,
Off'rings of *Gold*, of *Frankincense*, and *Myrrh*,
Off'rings from Hearts, humble, devout and
pure.

* N. B. Originally (says Bishop *Andrews*) *Magus*,
was a Title of high Knowledge, and a Name of great
Honour ; though evil and unworthy Men took it up
after, and so it lost its first Reputation.

And doubtless these *Magi*, were great Personages,
and of great Wisdom and Learning, and particularly
skilled in *Astronomy* and *Philosophy*.

And

Christ's Manifestation to the Gentiles. 47

And thus, if we would have our Gifts to be
Acceptable to God, then must we see

That they be all the best of ev'ry Kind,
Not Sacrifices *sick, or lame, or blind.* *

But Offerings of a grateful, willing Mind.

Our Offering must be in Faith and Love,
If we desire that God should it approve.

And as the *Magi* offer'd *Gold*, so we
Must with our Substance honour Christ, and
be

Abundant in all Works of Charity :

For he assures us, that *to him we give*, ||

When we his needy Members do relieve.

And as the *Magi Frankincense* did offer,

So we present the *Incense* of our Pray'r ; †

And as they also *Myrrh* to Christ did bring,

So must we likewise add the Offering

Of our Members *Mortification*, §

That they may not rise in Rebellion ;

* Mal. i. 8. || Mat. xxv. 40. † Psa. cxli. 2.

§ Col. iii. 5.

48 *Christ's Manifestation to the Gentiles.*

But that they may be buried with our Lord, *
Yielding Obedience to his Holy Word.

Thus, if we these Wise Men do imitate,
In seeking Christ, before it be too late,
Then, when many shall *come from th' East and*
West,

And with the *Patriarchs* in Heav'n be blest,
We also shall be number'd with them there,
And be for ever unto Christ most dear.

TO Father, Son, and Holy Ghost,
One God, whom Heav'n and Earth
adore ;

Be Glory, as it was of old,
Is now, and shall be evermore.

Amen, Amen.

* Rom. vi. 4.



On the *Presentation* of Christ in the
Temple, commonly called the *Pu-
rification* of the blessed Virgin
Mary, February 2.

*Hodie Dominus Templi, ingressus est Tem-
plum Domini.* S. Bernard.

WHEN God his chosen People would set
free
From their intolerable Slavery,
And had nine diff'rent Plagues on *Egypt* sent;
To convince *Phar'oh* of his sure Intent ;
Yet still that stubborn proud *Egyptian* Prince,
Whom all these wond'rous Works did not con-
vince,
Refus'd to let the People go away
With all their Flocks and Herds, till God
did slay

E

At

At Midnight, thro' the Land, all their First-born

Of Man and Beast, from *Phar'oh* on the Throne
Down to the First-born of his meanest Slave,

Whilst God his own First-born from Death

did save :

Then struck with Terror, he at last gave leave

That *Moses* and the People should depart

With all their Goods : Thus, God subdu'd
his Heart.

This Tenth and last Plague made such Im-
pression

That he consented they should all be gone.

Now, that his People never might forget
So signal, and so great a Benefit,

God did require that they should consecrate,

That is, they from that Time should dedicate*

All their First-born to him : And therefore
Christ

Who came to be our Prophet, King, and
Priest,

* Numb. viii. 17.

Being God's only Son eternally ;
And also as to his Humanity,
The blessed Virgin's First-born only Son,
She for his legal Consecration
Presents him in the Temple to the Lord,
(Who was himself the Lord, to be ador'd)
And pays the Price of his Redemption, *
Who by his Blood redeemed ev'ry one ;
That all that do in him truly believe,
Thro' him alone, eternal Life might have.

At that Time, by Divine Direction,
Came in the just, devout, old *Simeon*,
To whom it was reveal'd that he should see
Jesus, the Christ, before he came to die:
Then, with transcendent Joy, hard to express,
He did his Saviour in his Arms embrace,
Owning, that now he should *depart in Peace*.
For now, his Eyes were blessed with the Sight
Of him who came to be the *Gentiles* Light,
And Glory of his People *Israel* ;
(Things, tho' most true, yet marvellous to tell !)

* Numb. xviii. 16.

He was well pleas'd this Sight should close his
Eyes ;

All earthly Vanities he did despise.

Now, tho' we can't, with a corporeal Eye,

As *Simeon* did, our blessed Saviour see,

Yet by the Eye of Faith, we may believe,

And thankfully the Word of God receive,

Which doth glad Tidings of Salvation bring

To *Jew* and *Gentile* ; therefore will I sing

The Praises of the Lord for evermore,

His Love admire, and's Mercy will implore.

I will with my Affection Christ embrace,

And that I may obey him, beg his Grace,

That so with *Simeon* I may die in Peace.

For, in our great and last Extremity

Of Pain and Sicknes, when we come to die,

There's nothing will afford us such Relief,

As the Remembrance of a well-spent Life.

They, who like *Simeon*, just and good have
been,

And truly have repented of their Sin,

May safely trust to Christ, his precious Merit,

And when they die, resign to him their Spirit ;

Yea,

Yea, such devout Souls, truly penitent,
Do now embrace him in the Sacrament ;
They do by Faith receive that spir't'al Bread, *
Which came from Heav'n, with which their
Souls are fed.

Anna, the Prophetess, was also there,
Who seconded what *Simeon* did declare,
That the Child *Jesus* was that *Holy One*,
The very *Christ*, who was God's only Son.
Thus, in the Temple, by two Heralds, he
The true *Messiah* was proclaim'd to be.

AND so much of Christ's *Presentation*,
Now, of his Mother's *Purification* :
The holy Maid, as *Moses*' Law requir'd,
After her *Forty Days* were now expir'd,
Did in the Temple of the Lord appear, †
Not empty, which none were permitted there ;
She was scarce rich enough a Lamb to bring,
But *two young Pigeons* was her Offering. ||
Such a Condition, poor, and low, and mean,
Our Saviour chose, to save us sinful Men!

E 3

His

* John vi. † Exod. xxxiv. 20. || Lev. xii. 7, 8.

His Mother's Circumstances were but low,
 As her small Off'ring to the Priest did show:
 Yet many rich ones now will pay no more
 Than the cheap, slender Off'ring of the
 Poor !

'Tis not the *Way* to have God bless their Store.
 Tho' she contracted no Pollution,
 When she conceived, or brought forth her Son,
 Yet she, a Pattern of Obedience,
 Would keep the Law, she would not give
 Offence.

" Ladies, look here, dress by this Virgin-glass,
 And you for *Beauties*, nay, for *Saints* shall pass."
 Offer (as she) a grateful Sacrifice,
 Of Prayer, of Thanksgiving, and of Praise;
 Let ev'ry one, of high or low Degree,
 Give Thanks to God for safe Delivery,
 Not only Privately, but Publickly ;
 In the Assemblies of God's People, *there*
 Offer to him her solemn Thanks and Pray'r:
 In this, the blessed Virgin imitate,
 And not be *Church'd* at Home, as some of late,
 And there *baptize* their Children too, in *State*.

Con-

Consider, Ladies, pray does this agree
With pious *Mary's* Regularity,
Or, with her eminent Humility?
Who altho' poor, was yet of Royal Pedigree.
Is not the Birth of Man a Miracle,
For which we ought in Praises to excel?
Is not a Woman's safe Deliverance
An Instance of Divine Omnipotence,
Mercy and Goodness? Can she then expect
That Favour e'er again, who doth neglect,
And will not in God's House acknowledge it,
Who hath receiv'd so great a Benefit?
What is it that the Lord to those doth say
Who his due Honour shall refuse to pay?
Them that do honour me, I'll honour them;
*Them that despise me, lightly I'll esteem. **

* 1 Sam. ii. 30.

TO Father, Son, and Holy Ghost,
One God, whom we adore;
Be Glory, as it was, is now,
And shall be evermore. *Amen.*

LENT:

L E N T :

Ash-Wednesday. *Caput Jejunii.*

ON this Day the *Lent*-Season doth commence,

And some, 'tis likely, may conclude from hence,
That there will Forty-six Days be in *Lent*,
If *Sundays* to be number'd in, were meant :
'Tis true ; but leave them out, as *Festival*,
And there will be but Forty Days in all.

The Church on *Sundays* hath not us'd to fast,
Because the *Lord's-Day* is an holy Feast,
On which, Christ's glorious Resurrection we
Commemorate with glad Solemnity :

With *spir'tual Joy and Gladness*, I do mean,
Abhorring all that's vicious and prophane ;

Avoid-

Avoiding Gluttony and Drunkenness,
 Moroseness, Pride, and all Censoriousness,
 All Evil-speaking, Gaming, Idleness. }
 Honouring God on this his Holy Day,
 Whilst publickly and privately we pray,
 And read, and meditate, and catechise
 And train up in the *Faith* our Families :
 And on these sacred Days especially, }
 Be ready to all Works of Charity,
 Thus, shall we spend this Day acceptably. }
 We then from *Lent* must the Six *Sundays* take,
 And the *Four Days* will it just *Forty* make.
 The first of which is called *Ash-Wednesday*,
 Because then Penitents in Ashes lay,
 And cast them on their Heads, to signify,
 And mind them of their own Mortality ;
 And to express their Humiliation,
 They for their Follies did in Ashes mourn.
 They who had guilty been of heinous Crimes,
 According to the Custom of those Times,
 Did thus in *Sackcloth* and in *Ashes* lie,
 In Token of their great Humility ;

Their

Their Minds dejected were with inward Grief,
And they us'd Food only to keep up Life.
They groan'd, they wept, and fasted frequently,
Practising on themselves Severity,
And Day and Night unto the Lord did cry.
And having given the best Evidence
They could of their unfeigned Penitence,
They who had excommunicated been,
Were now receiv'd into the Church again;
And persevering in the holy Fear,
And Love of God, they shew'd they were sincere.
But we are now, if I am not deceiv'd,
From the First Christian's Discipline remov'd,
As far as from the Times wherein they liv'd;
A Thing to be lamented, and reprov'd.
They who were then convicted of gross Sin,
To open Penance have obliged been,
And punish'd in this World, that they might
be
Reduc'd to Shame and Penitence thereby,
And so their Souls be sav'd eternally.

Now,

Now, till this Discipline can be restor'd,
 (The Want of which is by good Men deplor'd)
 The *Church of England*, to supply this Want,
 And to engage her Members to repent,
 Does mind them of the Curse that's due to Sin,
 Which they confess when they do say, *Amen*.^{*}
 That they may not those heinous Sins pursue,
 To which, they do affirm God's Curse is due.

BUT humble Penitents need not to fear,
 The dreadful Curse that is denounced here;
 Since Christ for them this dreadful Curse did
 bear. †

He bore it in his Body on the Tree,
 When for Mankind he on the Cross did die,
 And thereby for our Sins did satisfy.
 That all who do repent, and do believe
 In him their Saviour, Pardon might receive;
 And be acquitted from the Guilt of Sin,
 From which, they by the *Law*, could not have
 been.

Yet

^{*} Deut. xxvii. 14, 15. † Gal. iii 13, 14.

Yet if impenitent we live and die,
We still the Objects of God's Wrath shall be,
And perish in our Infidelity. }
For, tho' Christ died our Pardon to procure,
And our eternal Happiness insure,
Yet true Repentance necessary is,
To qualify us for that heav'nly Bliss.
For Heav'n, we may be sure, was ne'er design'd
For an impure, revengeful, or proud Mind :
Such Qualities as these we must forego,
Or else be doom'd to everlasting Woe ;
For dev'lish Tempers can't in Heaven dwell,
No more than heav'nly Tempers can in Hell.
Therefore, a blessed Change there must be
wrought
In us, before we can to Heav'n be brought ;
A due Conviction we must have of Sin,
A godly Sorrow that w' have liv'd therein,
With Shame confessing th' Evil we have
done,
And making steadfast Resolution,

To leave our Sins, which if it be sincere,
In all our Conversation 'twill appear,
And we henceforth shall take a holy Care
To serve the Lord: And if we Wrong have
done
To Man, then this we must resolve upon,
That we will make full Restitution.

AND when our Bodies rank and rampant
grow,
We must with Fasting tame and bring them
low:

If thou would'st cure inordinate Desire,
Subtract enough of Fuel from the Fire.
Thus blessed *Paul*, *himself* did exercise;
His Flesh with *Fastings* he did oft chastize, *
In Watchings often, and *in Weariness*;
With *Hunger*, *Thirst*, and *Cold*, in great Distress,
He led a painful Life, and did thereby,
His fleshly Lusts subdue and mortify.

* 2 Cor. xi. 27.

In short, he was *in all Things temperate*,*
Lest he at length should prove a Reprobate.

HERE, think on damned *Dives* (by the Way)
Who *fared sumptuously ev'ry Day*;
He made no *Lents*, he fasted not at all,
But ev'ry Day was gaudy 'nd Festival;
His Suits were rich, his *Linen* very *fine*,
His Morsels dainty, gen'rous was his Wine.
Now, for a Drop of Water, I believe
He'd give the World, were it but his to give.
But 'tis, alas! too little; 'tis too late;
No Drop of Comfort in the hellish State;
But, all is Horror, *Fire*, and *Brimstone* there;
The Worm of Conscience, endless, sad Despair.

BUT some, perhaps, 'tis not my Case, will cry,
I've no such rampant Lusts to crucify;
What need of frequent Fastings then have I?
To which I make the following Reply.—

THAT Humane Nature's so corrupt, impure,
That no Man ought to think himself secure,

But

* 1 Cor. ix. 25, &c.

But eat and drink with Moderation,
To keep his Body in Subjection,
That h'enter not into Temptation.
And tho' thou find'it thy Flesh doth not rebel,
Yet Abstinence, or fasting from a Meal,
May be of Use, Devotion to commend,
And qualify our Prayers, to ascend
To God, who doth accept a *contrite Heart*,
Afflicted with a Sense of its Desert,
Having deserv'd the Wrath of God for Sin,
And therefore mourns that it so vile hath been.
And 'tis a Sign that we are penitent,
When as an Act of *Vengeance*, it is meant.
Of godly Sorrow, this Effect is one,
Holy *Revenge*, and *Indignation*. *
Not that we can atone for Sin thereby,
Or Satisfaction make to the Most High:
Christ only could do that, the Son of God,
Both God and Man, he only by his Blood
Could for us adequate Atonement make,
And save us from th' eternal, fiery Lake;

F 2

He

* 2 Cor. vii. 11.

He did for Penitents Salvation merit,
And they thro' him, Heav'n's Kingdom shall
inherit.

I Do not say, that in conformity
To ancient Times, Mourners are now to lye
In Sackcloth and in Ashes ; but, I say
Many good Christians, still aside will lay
Their Ornaments, avoiding Gaiety,
And chusing to retire from Company :
For, fine Attire suits not a Mourner's Mind,
Nor frequent Visits those to Grief inclin'd ;
At least, the Holy-Week they'll wisely spend,
And the great Bus'ness of their Souls attend,
Examine what it is, they've done amiss,
Censure and judge themselves for *this* and *this* ;
Chasten themselves with Fasting, Abstinence,
(An useful Instrument of Penitence ;)
Confess their Sins with true Contrition,
And a new Life firmly resolve upon ;
The Hungry and Necessitous relieve,
And such as have offended them, forgive :

That

That they may be, each one a welcome Guest,
At the approaching holy *Paschal* Feast.
Mortification may be said to be
One Half of practic Christianity :
By *this*, to this vain sinful World we die,
By *this*, we do our own Self-will deny ;
From sensual Pleasures, we by *this* abstain,
And natural Complacencies refrain ;
That so the Flesh being subdu'd hereby,
Both Flesh and Spirit may in Unity,
Join in Religion's holy Offices,
And offer acceptable Services.

THIS Duty of Mortification
Is exercis'd in ev'ry Action
Of Self-denial and Severity ;
And in all Shapes renounceth Vanity ;
Nor to all *lawful* Things the Reins doth loose,
Lest some *unlawful*, we should come to chuse ;
As he who walks near to the Pit of Sin,
Will, at some Time or other, fall therein.

Often deny the Appetites of Sense,
 Enure thy self to frequent Abstinence,
 And practice an habitual Temperance,
 And join herewith Devotion constantly ;
 Thus, shalt thou gain a noble Victory.
 Lord, grant to me, and mine, this Grace, I pray,
 And I will glorify thee Day by Day ;
 Never will I forget thy Mercy, Lord,
 But we will praise thee, all, with one Accord.

TO Father, Son, and Holy Ghost,
 One God, whom Heav'n and Earth
 Adore,
 Be Glory, as it was of old,
 Is now, and shall be evermore.

Amen.



On

*On the Day of our Saviour JESUS
CHRIST'S Crucifixion, and Death,
commonly called Good-Friday.*

Quanto pro me vilior, tanto mihi charior.
St. Bernard.

Φιλανθρωπία τῷ Θεῷ !

I.

THIS Day my Saviour died for me,
For me, his Blood he spilt ;
He expir'd on th' accursed Tree,
To expiate my Guilt.

II.

Never was such a Sacrifice,
Nor can there ever be ;
God in our Humane Nature dies,
To satisfy for me !

III. As

III.

As Man, he could not satisfy
God's Justice for my Sin ;
As he was God, he could not die,
Unless he Man had been.

IV.

Therefore he was both God and Man,
And yet, in Person, one ;
Because no other Person can
Work our Redemption.

V.

If any Creature could have done
What Christ for us did do,
Would God have given up his Son
To such amazing Woe?

VI.

Since therefore Jesus Christ alone
Could save us by his Blood,
Lo ! then I come, says he t'atone
And do thy Will, O God.

VII. It

VII.

It is thy Will to save all those
From endless Misery,
Who do their Trust in thee repose,
And do believe in me.

VIII.

Who do repent, and strive to mend
Whatever is amiss ;
And by good Works, their Faith commend,
They shall have endless Bliss.

IX.

No Man nor Angel, can conceive
What I have undergone
For all that Love, and do believe
In me, for them alone.

X.

O Lord, I thee will ever love,
whom Angels do adore ;
Who suffer'dst here, now reign'st above ;
I'll praise thee evermore.

XI. My

XI.

My Sins which crucified Thee,
I them will crucify ;
And for thy Sake who dy'dst for me,
I will my self deny.

XII.

This Day, Christ died for my Sin,
Therefore with Fasting, I
Will mourn, that I so vile have been,
My Lord to crucify.

XIII.

I will examine my past Life,
My many Sins confess,
Humble my Soul with bitter Grief,
In Truth and Uprightness.

XIV.

God's Pardon humbly will implore,
For his Son Christ his Sake ;
And will give Alms unto the Poor,
And Home the hungry take.

XV. I

XV.

I am resolv'd my Life to mend,
And much more careful be
I don't my Gracious God offend,
Who suffer'd Death for me.

XVI.

But *without thee*, as thou dost say, *
I nothing good can do;
Lord, grant me then, thy Grace, I pray,
That I may *good* pursue.

XVII.

Then shall I daily strength'ned be,
To run my Christian Race
With Cheerfulness; until I see
In Heav'n thy glorious Face.

XVIII.

All Glory to the sacred Three,
One ever-living Lord :
As at the First, still may he be
Belov'd, obey'd, ador'd.

Amen, Amen.

Good-

* John xv. 5.

Good-Friday ; or, Jesus Christ crucified.

*Cerne Homo quid pro te patior,
Vide pœnas quibus afficior,
Vide clavos quibus confodior ;
Cum sit tantus dolor exterior,
Intus tamen planctus est gravior,
Tam ingratum dum te experior !*

Hugo de Passione Christi.

W*HO is this, that from the Land of Edom,*
With dyed Garments, does from Bozrah come?
This mighty Prince, in his Apparel red,
Who did himself alone the Wine-Press tread ? †*

*'Tis I that speak in Righteousness, and will
You save, and all my Promises fulfil :
When there was none to help, none that could
save,*

Then, you my Church, I in remembrance have.

'Tis

* Isa. lxiii. 1, &c. † Rev. xix. 15.

'Tis *I, ev'n I, that am the Lord* your God,*
 'Tis I alone, can save you by my Blood.
 First, let us then, think who it was that died,
 That was for us on this Day crucified;
 It was Christ Jesus, the Eternal Son
 Of the Eternal Father, he alone
 Both God and Man, and yet in Person One. }
 His Manhood gave him a Capacity
 Of Suffering, that he for us might die ;
 His Godhead 'twas, that did (I do believe)
 The Merit to that Death and Suffring give.
 Of both the Natures, he must needs partake,
 That a compleat Redeemer he might make. †
 In the next Place, think what those Suffrings
 were,
 Which Jesus Christ the Son of God did bear,
 When by Consent, his Father on him laid
 The Sins of all, and he the Ransom paid. §

* Isa. xliii. 11. 25.

† Ro. ix. 5. Phil. ii. 6, 7, 8. Gal. iv. 4. 1 Tim. iii. 16. § Isa. liii. 6. 1 John ii. 2.

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† Ro. ix. 5. Phil. ii. 6, 7, 8. Gal. iv. 4. 1 Tim. iii. 16. § Isa. liii. 6. 1 John ii. 2.

But so unknown, and great his Suff'rings were,
That neither Men nor Angels can declare;
As all undoubtedly will grant, if they
Th' Afflictions of his *Soul* and *Body* weigh.
Th' Afflictions of his *Body*, who can tell?
Who but himself could know what he did feel?

YET think, and we shall some Idea have
Of what he suffer'd in our Stead, to save
Us sinful Men: The Prophet tells us, He
Acquainted was with Grief, and Misery;
A Man of Sorrows, whose whole mortal Life
Consists of Hardship, Poverty and Grief.
But when he came at last for us to die,
Betray'd by *Judas* his Apostacy,
An Act of the most horrid Villany!
They use him with extreme Barbarity;
When *to the Smiters he did give his Back*,
Vile Men! who for no Cruelty did lack!
But did with Stripes his precious Body tear,
And *from his Cheeks they plucked off the Hair*.
They

They *blindfold him and struck him*, then they
cry, }
Now, *who it was that smote thee, Prophecy;* }
And many other things they spoke blasphemously. }
Barabbas they before him do prefer,
Who was *seditions* and a *Murderer*;
And *Pilate* who pronounc'd him to be Just,
Does yet condemn him to a Death accurst.
Then *on his Head a Crown of Thorns* they put,
That from the wounded Parts the Blood gush'd
out ;
Then with a purple Robe they him array'd,
And for a Scepter, they gave him a *Reed*,
Then scoffingly, *Hail King of Jews!* they said;
And with the Reed, they *smote him on the Head*.
Then with their filthy Spittle they defile
His awful, lovely Face : Then to the Hill
Of *Golgotha*, call'd also *Calvary*,
They bring th' afflicted *Son of Man* to die.
Yea, tho' he heal'd their Sick, restor'd their
Dead,
And Thousands of them marvellously fed,

Yea, fed their starved Souls with Food of Life,
Yet they shew him no Pity, no Relief;
But the ungrateful, wretched People *cry'd*,
Yea, *they all cry'd, let him be crucify'd.*

Then they the purple Robe from him take off,
Which they put on in Mockery and Scoff.
Then they his heavy Cross upon him laid,
Till faint, and sinking under it, they made
Another whom they met, to bear it on
Unto the Place of Execution:

And there (O dreadful, and astonishing!
To think but seriously of such a Thing!)
His blessed Body they stark naked stript,
Which they before inhumanly had whipt,
And so extended it, that (as it were)
His very *Bones did look, and on him stare.**
And their prodigious Malice to compleat,
'They to the Cross do nail *his Hands and Feet*;
Great Nails they drive with unrelenting Hearts,
'Thro' those most sensible and tender Parts:

* Psal. xxii. 17.

Which be'ng with Nerves and Arteries replete,
The Pain must needs be exquisitely great.
Then for his greater Ignominy there,
Our Saviour's Cross betwixt two Thieves they
rear :

And they that stood, and they that passed by,
Had no Compassion in his Misery;
But treated him who is God's only Son,
With Words and Gestures of Derision! *
And not the People only, but the Priest
Profanely jeer'd, and scoff'd, and mocked Christ.
From whence, thus much we truly may infer,
That they wh'in Holy Things administer,
Are usually the best or worst of Men,
If they do not most Good, most Mischief then.
They were the great Promoters of Christ's
Death,
And now they mock him with their taunting
Breath.

* Mat. xxvii. 29. 41.

YET all these Suff'rings of his outward Man,
He patiently does bear and not complain;
But *as a Sheep before her Shearers dumb,*
Or, *as a Lamb does to the Slaughter come,*
So did not he open his Mouth before
His Murderers, but all with Silence bore;
Altho' his Shame and Pains were so extreme,
Which they most cruelly inflict on him.

“ But is it not in vain, that I accuse
The cruel *Romans*, and more spiteful *Jews*?
When *you*, my Sins, Christ's chief Tormentors
were,

Each Crime a Nail, and Unbelief the Spear:
You pull'd down Vengeance on his guiltless
Head,

Oh! burst mine Eyes; Oh! Heart, with Sor-
row bleed.

Lord, melt my Heart, 'till Tears in Plenty flow,
Down from mine Eyes, in undissembled Woe.”

BUT

BUT now, if we but turn our Thoughts a-
while

Unto the Torments that his *Soul* did feel,
We find they were of such an high Degree,
That in the Garden of *Gethsemane*,
He sweat great Drops like Blood, when for
our Sin,

He felt a dreadful Agony within.
Did any touch his Body? No, not one,
No outward Violence to him was done:
Besides, the Night was cold, when he did pray
The bitter Cup might from him pass away;
But tho' he thrice upon his Knees did fall,
And sweating in an Agony, did call,
Yet all in vain, *the Wine-Press must be trod*,
The Wrath aton'd of an incensed God.

BUT tho' his Humane Nature is averse
To Divine Wrath, to Death, and to the Cross,
Yet, as a sinless Man, he does submit,
And as both God and Man he chuseth it,
To

To be with Blood *baptized* in our Stead,
 And *straitned was, until accomplished.*
 And tells us that *for this sad Hour he came,*
 Therefore, adds, *Father, glorify thy Name.**

HE suffer'd in his *Soul* too, when he cry'd,
My God (when he was after crucify'd)
My God, why hast thou now forsaken me?
 In this my last and great Extremity?†
 And doubtless for *that Time* his Soul did feel,
 Tho' not Despair, yet Pain which none can tell!
 When he the mighty Weight sustain'd of all
 The Sins of the whole World, since *Adam's*
 Fall:

Those inward Comforts which th'Almighty
 Lord
 Does to his Servants usually afford,
 In their sharp Trials of Affliction,
 Were now suspended from his only Son.

* Mat xxvi. 29. Luke xii. 50. John xii. 27, 28.
 Ch. xviii. 11.

† Mat. xxvii. 46. Psa. xxii. 1.

Thus,

Thus, in some Sort, I have before you set
The dreadful Agony, and bloody Sweat,
The Buffetings, the Scourge, the Nails, the
Cross,

And (which than all his Sufferings was worse)
His Father's now forsaking him, when he
Was plung'd into this Depth of Misery,
Which wrung from him that sad and bitter
Cry,

Eli, Eli, Lama Sabachthani ?

But now that Storm is over, and he prays
For them who did with Malice him pursue ;
And to his just and righteous Father says,
Forgive them, for they know not what they do.
With Comfort then he does bequeath his
Spirit

Into his Father's Hands ; to us, his Merit.
And the last Prophecy fulfill'd, he cry'd,
*'Tis finished, and bow'd his Head, and dy'd.**

* St. John xix. 30.

AND did my Saviour suffer so much Pain?
 Was he *a Man of Sorrows*, Heav'n to gain?
 And do I here *in Sion* live at *Ease*,
 Only solicitous *myself* to please? *

What Likeness, what Conformity is here,
 Between the Leader and the Follower?
 Did Christ, when he for us *the Wine-Press*
trod,

Wade, as it were, thro' Streams of Sweat and
 Blood?

And does not he require us too, to take
 Our Cross, and follow him; the World forsake? †
 Ourselves deny; our Passions mortify,
 And our Lusts daily crucify, that we
 (If also in good Works of Piety,
 Justice, and Charity we do abound)
 May, when our Lord shall come, be ready
 found,

And hear pronounc'd by him that joyful Sound,

* Amos vi. 1. Rom. xv. 3.

† Mat. xvi. 24. Luke ix. 23, &c. Rom. xii. 2.
 Gal. v. 24. Ch. vi. 14, 15.

Come,

*Come, blessed of my Father, now inherit
What I have purchas'd for you by my Merit ;
Enter into my Joy, and live with me,
All ye, my Saints, to all Eternity ?*

TO Father, Son, and Holy Ghost,
To God, whom Heav'n's triumphant Host,
And suffering Saints on Earth adore,
Be Glory; as in Ages past,
As now it is, and so shall last,
When Time it self must be no more,
Amen.



EASTER-

EASTER-DAY.

Surge mea Anima, surrexit Christus.

St. Bernard.

I.

THIS *Day*, my Soul, rejoice and sing,
Sing Praises to the Lord ;
For, *this Day* doth glad Tidings bring,
Great Joy it doth afford.

II.

Jesus, who did on *Friday* last
Die for us on the Cross,
(Tho' the *Jews* thought they had him fast)
Out of his Grave arose.

III.

Early this *Third Day* in the Morn,
He from the Earth sprang forth,
So was again for us new-born,
To forward our New-Birth.

IV. The

IV.

The Grave (the Belly of the Whale)
No longer could confine
His sacred Body, neither shall
It *at the Last-Day* mine.

V.

The Members of his Body must
In their due Time arise,
And live with *Christ*, their *Head*, I trust,
In everlasting Bliss.

VI.

Have not we Christians then great Cause,
Our Praises forth to breathe,
This Day, on which our *Head* arose
Triumphant over Death?

VII.

Earthquake, or *Thunder* did attend *
His Resurrection ;
An Angel did from Heav'n descend
And roll'd away the Stone.

* See Dr. Hammond in Locum. Mat. xxviii. 2.

VIII.

His Countenance was light and bright,
His Raiment was the same,
Which did the Soldiers so affright
That they as dead became.

IX.

The holy Women *early* move
Towards the Sepulchre,
Borne on the Wings of mighty *Love*,
Which *casteth* away *Fear*.

X.

While 'twas yet dark, they venture on.
And when they thither came,
An Angel had roll'd back the Stone,
And sat upon the same.

XI.

At which bright Apparition
The Women were afraid,
But for their Consolation,
The Angel to them said,

XII. O

XII.

O fear not ye, who seek your Lord,
You nothing have to fear,
He's ris'n according to his Word,
And will to you appear.

XIII.

Go, tell his Friends, that he is gone
Before to *Galilee*,
And thither if they go, they soon
Their dearest Lord shall see.

XIV.

Then from the Sepulchre they fled,
This joyful News to tell,
That Christ was risen from the Dead,
To save our Souls from Hell.

XV.

Accordingly, what they did tell,
Christ himself did make good,
By many Proofs infallible,
Plain to be understood.

XVI.

*He shew'd himself to them alive,
And did eat before them,
All Satisfaction he would give ;
He bade them handle him.*

XVII.

*And for the Time of forty Days,
which he did here abide,
He oft talk'd with them for that Space,
Shew'd them Hands, Feet, and Side.*

XVIII.

*He to th' Eleven did appear,
As they did sit at Meat,
But Thomas, who then was not there,
Remained obstinate.*

XIX.

*Then, Christ to him did condescend,
To such a strange Degree !
He said to him, Thrust in thy Hand,
No longer faithless be.*

XX. Then

XX.

Then, *Thomas* having now receiv'd
The clearest Proof of Sense,
Declar'd to all, that he believ'd
Upon this Evidence.

XXI.

I'm now convinc'd abundantly,
My Lord, my God, he cry'd,
I firmly now believe in Thee :
Unto whom Christ reply'd,

XXII.

Because *thou seest, thou dost believe*,
More blessed they will be,
Who me for their *Lord God* receive,
Altho' they do *not see*.

XXIII.

Yet certainly, this Evidence
Which Christ was pleas'd to give,
Both unto Reason, and to Sense,
Was so demonstrative,

XXIV.

That it doth very much conduce
Faith in us to beget,
Which is the true and proper Use,
That we should make of it.

XXV.

But Christ not only did appear
At sev'ral Times to few ;
Of him, *at once* (which makes it clear)
Five Hundred had a View. *

XXVI.

Besides, when he to Heav'n was gone,
H' at diff'rent Times appear'd,
To those Saints, *Stephen, Paul, and John,*
As Scripture hath declar'd. †

XXVII.

Now, to conclude, if we believe
That Christ, indeed is ris'n,
And that he after *forty Days*
Ascended into Heav'n;

* 1 Cor. xv. 6. † Acts vii. 56. Acts ix. 5.
Rev. i. 18.

XXVIII. Then,

XXVIII.

Then, as a Proof of this our Faith,
We to ourselves must die,
And, as th' holy Apostle saith,
Our *Members mortify*. *

XXIX.

Must Truth and Holiness embrace,
Must walk in Love and Peace,
Lead a new Life, the Life of Grace,
Which daily must increase.

XXX.

Seeking the Things that are Above,
Where Christ exalted is ;
Then shall we prove, that God we love,
And shall ascend to Bliss.

* Col. iii. 1. &c.

TO Father, Son, and Holy Ghost,
One God, whom we adore,
Be Glory, as it was, is now,
And shall be evermore.

Amen.



Upon

Upon *Easter-Day*, the great Festival
of our Lord and Saviour *Jesus*
Christ's Resurrection from the Dead.

'Ανέστη.

Welcome, great Festival, on which depend
All other Points relating to our *Friend*;
I mean, the Articles of Christian Faith,
Relating to our Saviour Christ, who saith,
*Destroy this Temple** ('s Body, he doth mean)
And in three Days, I'll raise it up again.
And so he did, according to his Word;
He, the Third Day, to Life *Himself* restor'd:
Which none but God could ever do; thus
he
Did clearly manifest his Deity.
And can there still be any Infidel?
Alas! they *here* abound, tho' none in *Hell*:

* John ii. 19. 21.

But

But *there* it is too late ; the *Devils* there
Believe and tremble, and the Damned fear
The Divine Wrath and Vengeance that's to
come

At the amazing fearful Day of Doom !

When, *Go, ye Cursed*, Christ to them will
say :

But true Believers long for that Great Day,
When they shall hear pronounc'd that joyful
Word,

Ev'n from the Mouth of him their dearest
Lord,

Come ye, who *blessed of my Father* are,
Enter the Joys which I for you prepare,
For you, my Saints, who are to me most dear. }

Since then, so different the Case will be
Betwixt true Faith, and Infidelity ;

Since, *Come ye Blessed*, will be said to one,
And, *Go ye Cursed*, be the other's Doom ;
How does it then concern us to believe,
And this great *Article of Faith* receive,
That *Christ is ris'n* ; that we shall also rise,
And come to Judgment at the Great Assize.

Believers,

Believers, as united to their Head,
 Must unavoidably rise from the Dead;
 They did in the *first* Resurrection share,
 And therefore in the *second*, blessed are
 Thro' Christ, who bought them with his pre-
 cious Blood,
 And by his Spirit made them pure and good:
 They here were *ris'n with Christ*, whom they
 did love,
 And earnestly did *seek the Things Above*:
 Not doubting of the Promise of their Lord,
 But stedfastly depended on his Word,
 That he would *raise them up at the last Day*,
 To Life Eternal, as himself did say.*
Christ the First-Fruits; afterward, they shall
 rise
 And see their Saviour with their longing Eyes.†
 Christ's Resurrection proves his Conquest over
 Death,
 And is an *Earnest* of our rising from beneath.
 As Saints believe that Christ himself arose
 A glorious Conqueror of all their Foes,

* John vi. 40.

† 1 Cor. xv.

Of Sin, of Hell, of Death, and of the Grave,
 So they believe, these sha'nt Dominion have
 Over their Souls and Bodies finally,
 But that they shall obtain the *Victory*,
Thro' their Lord Jesus Christ; therefore they sing,
O Death! I fear thee not; *where is thy Sting?*
O Grave! *where is thy Victory?* *O Hell!*
 Thou Terror only to the Infidel.
 Christ hath *the Keys*, the Pow'r of Hell and
 Death. *

Into whose Hands, my Spirit I bequeath;
 And say, *Thanks be to God*, who giveth me †
Thro' our Lord Jesus Christ, the Victory.

TO Father, Son, and Holy Ghost,
 One God, whom Heav'n and Earth
 adore;

Be Glory, as it was of old,
 Is now, and shall be evermore.

Amen. Amen.

* Rev. i. 18.

† 1 Cor. xv. 55, 56, 57.

On the *Ascension* of our Lord and
Saviour *Jesus Christ*, commonly
called, *Holy Thursday*.

Μεγάλη ἡ ἡμέρα.

THIS Day, we celebrate th' *Ascension*
Of Christ our Lord, to his celestial Throne.
He having now continued *forty Days*
On Earth, after his Resurrection ;
And having oft appeared in that Space
To his Disciples, for their Conviction ;
Yea, to *above five Hundred Brethren*, he
Did shew himself *at once*, that there might be
No room for Doubt : And having now pre-
par'd
Th' Apostles for the Work they had to do ;
He at *Jerusalem*, to them appear'd,
Told them that now to Heaven he would go,

I

And

And would from thence send down the Holy
Ghost

Upon them, *on the Day of Pentecost.*

THEN to Mount *Olivet* he leads them on,
Gives them his solemn Benediction ;
Then parting from them, slowly did ascend
That all their Eyes his Motion might attend,
Till he was mounted unto such an Height,
That he was gone entirely out of Sight.
And when they quite the Sight of him had lost,
Then two bright Min'isters of the Heav'nly
Host

Appear'd, and said, Ye Men of *Galilee*,
Why gaze ye after him, whom ye shall see
No more, till he from God's Right-hand
shall come

With Clouds, * to raise the Dead from ev'ry
Tomb,

To hear their Sentence at the universal Doom.

* Rev. i. 7.

Then the Apostles more abundantly
Convinc'd of's Glory and Divinity,
Fell prostrate, and ador'd his Majesty.
And to the City, they with one Accord
Return, and wait the Promise of their Lord.
He is our Advocate, to plead our Cause,
When we are griev'd that we have broke his
Laws.

He does present my Prayers unto God,
That for the Merit of his precious Blood,
They may be heard, and my Repentance be
Accepted for his Sake, who died for me.
He yields a ready Ear to my Complaints,
And to the Father represents my Wants :
Therefore, tho' I am weak, yet if sincere,
And having such an Intercessor there,
In Heav'n, at God's Right-Hand, why should
I fear ?

What tho' I suffer Persecution here ?
Yet for Support, I will depend on Christ,
Who is *my Lord, my God, and my High-Priest* ;

*Touch'd with a Sense of my Infirmities ;**

And is so powerful to grant Supplies
For all my Wants, that in the Time of Need,
I, to *the Throne of Grace*, will come with Speed,
That I may Help, and Strength, and Comfort
gain,

And finally, eternal Life obtain,
Thro' Christ, his Death and Mediation,
By which alone we have Salvation.

Now, both the *Resurrection* and *Ascension*,
Are of our Faith a mighty Confirmation:
For, whilst our Saviour here made his Abode,
H' affirm'd himself to be the Son of God ;
For which the *Jews* charge him with Blasphemy,

And did declare, he worthy was to die
As an Impostor ; which if he had been,
God then would not have rais'd him up again ;
Which, since God hath, 'tis Demonstration
That Jesus Christ was certainly his Son :

* Heb. iv. 15, 16.

And then his Doctrine must infallibly
Be very Truth, and could not be a Lie.

BESIDES, our blessed Lord's *Ascension*
Is still a further Confirmation,
Yea, Evidence beyond Exception,
That God would not such a Reward have giv'n,
As visibly to take him up to Heav'n,
If he had not *Messiah* been, as he
So frequently declar'd himself to be.
Farther, from Christ's Ascension, we may learn
And this so comfortable Truth discern,
That as in our own Nature he went up,
So there is Ground from hence, for us to hope
That we may likewise after him ascend,
And shall, if we take care our Lives to mend;
Whereby, it evidently will appear,
That we true Members of his Body are;
And may expect those Mansions to inherit,
Which he for us by his Blood-shed, did merit.
For, is *our Nature* now advanc'd so high
With *the Divine*, in Glory 'nd Majesty?

And does the Heav'nly Host, the Angels all,
 Before this *God* and *Man*, down prostrate fall?
 Do they in him *God-Man*, our Flesh adore?
 Let us not then debase it any more.
 For, are we Kinsmen to so great a King?
 O then! what a dishonourable Thing
 Is it for us, *ourselves* to vilify,
 Defile, and make like to a filthy Stye?
 Contrary to our high Nobility!
 Wherefore, since *Christ our Treasure*, is above,
 On Things below, let us not set our Love;
 But, let *our Hearts be where our Treasure is*,
 Fix'd upon God, our only Happiness,
 So shall we one Day enter into endless Bliss.

GREAT ever-living God, to Thee,
 In Essence, One; in Persons, Three;
 May all thy Works their Tribute bring,
 And ev'ry Age thy Glory sing.

Amen.

On

On *Whit-Sunday*, being the Great Festival of the Descent of the *Holy Ghost*, *Acts* ii. Sometimes called *Pentecost*. Πεντηκοστή, from Πεντήκοντα. *i. e.* Fifty : Being Fifty Days after *Easter*.

Ὁρφανῆς ἐκ ἀφίσσω ὑμᾶς. John xiv. 15, 16.

THIS ^{was} ~~was~~ a solemn Time (as Authors write)

Wherein the New-baptiz'd were cloath'd in
White,

Which, to their Minds did plainly represent
The Purity conferr'd in th' Sacrament ;
Which they were ever after to preserve,
And never from it wilfully to swerve.

White also, or bright *Sunday*, some do say,
From that so glorious Light, sent down *this*
Day,

In

In *fiery Tongues* on the Apostles shed,
 A *cloven Tongue* on each Apostle's Head ;
 Whereby they had the Gift of Languages,
 And so could preach the Gospel-Mysteries,
 And the glad Tydings of Salvation
 Not to *Jews* only, but ev'ry Nation.

Thus, in a little Time, surprizingly,
 They spread the Knowledge of Christianity :
 And to confirm the Truth of what they taught,
 Many strange Signs and Miracles they wrought.

If we the Gospel therefore, will reject, *
 And its *so great Salvation* do neglect, †
How can we 'scape ? for they who don't be-
 lieve, }
 Undoubtedly *Damnation* will receive. ||
 They who *the Holy Ghost resist* and grieve. § }
 Till they at last do *quench* that Holy Spirit, ‡
 What can they else but Misery inherit ?

* John xii. 49.

† Heb. ii. 3.

|| Mark xvi. 16.

§ Acts vii. 51. Eph. iv. 30.

‡ 1 Theff. v. 19.

WHEREFORE, let us to God *our Father*
pray

That we by Faith in his Son Jesus, may
The Motions of his Holy Spirit obey.
Then will he be to us a *Comforter*,
In all our Sadnesses, our Hearts to cheer;
A Spirit to illuminate and guide,
That we may not in Ignorance abide;
A Spirit to support us who are weak,
And bind our wounded Hearts, when like to
break.

A Spirit, in us to make Intercession,*
Enabling us effectually to groan,
Till he who is the searcher of the Heart,
His Grace and Favours shall to us impart.
A Spirit, in our Spirits to excite
To spirit'al Things a spirit'al Appetite.
A Spirit of Truth and great Sincerity,
To make us learn t' abominate a Lye.
A Spirit of Peace, Unity, and Love,
That we may imitate the Saints above.

* Rom. viii. 26, 27.

A Spirit of Knowledge, and well-temper'd
Zeal;

(For, the Reverse, doth but resemble Hell.)

A Spirit of Contrition for our Sin,
That we may grieve, that we so vile have
been.

A Spirit of Temp'rance and Sobriety,
That we may circumspect and watchful be.

A Spirit of Sanctification,
To make us to distaste Pollution,
And keep our Body in Subjection.

A Spirit of Meekness, and of Patience,
Consideration, and Long-Sufferance;

A Spirit of Candour, and of Courtesy,
Of Condescension, and Humility;

A Spirit of Courage, and of Fortitude,
Which cannot by the Vicious be subdu'd ;

A Spirit of Fervour and Devotion,
To make our Pray'rs ascend to Heaven's
Throne.

A Spirit of Direction, when we doubt,
And Things of Consequence do go about ;

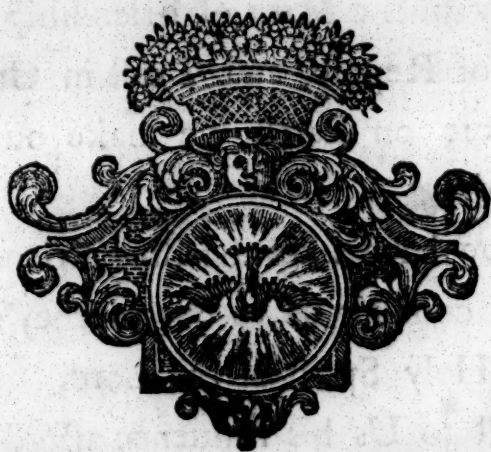
A Spirit of Continnence and Abstinence,
That we may *live by Faith*, and not by
Sense :

A Spirit of Mercy and Compassion ;
A Spirit of Prudence, and Discretion ;
A Spirit of Wisdom, that we easily
May Truth distinguish from Hypocrisy ;
And may discern a faithful Friend, from one
Who only puts a Mask of Friendship on :
A Spirit of Repose, and Trust in God,
Whilst here on Earth we make our short
Abode.

So shall we have a never-failing Friend,
Who will conduct us to our Journey's End ;
Even the Holy Spirit of the Lord,
Who will to Us his Influence afford ;
The Spirit of the Father, and the Son,
Who, with the Father, and the Son, is One ;
One God, they are, and yet, in Persons, Three ;
He, the Third Person in the Trinity.
Let us adore, not search too curiously
This so inscrutable a Mystery !

To

TO Father, Son, and Holy Ghost,
One God, whom we adore;
Be Glory, as it was, is now,
And shall be evermore. *Amen.*



On TRINITY-SUNDAY.

Τῆς-ἀγίου. Isa. vi. 3. }
Rev. 4. 8. }

BEhold! *This Day* presents to us a Theme,
On which both Men and Angels may de-
claim

To all Eternity, but never can
Conceive this *Mystery* reveal'd to Man; *
Which infinitely does our Thoughts transcend,
A Deep, which none to fathom can pretend.
And yet, how oft have learned Men in vain
Presum'd this hidden Myst'ry to explain?
Whereby, they have with all their boasted
Sense

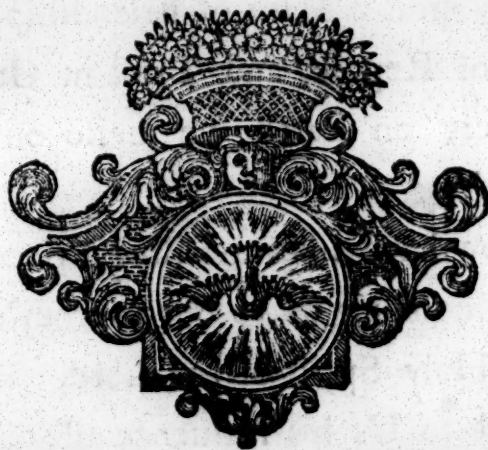
Egregiously expos'd their Ignorance;

* 1 Tim. iii. 16.

K

Whilst

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Be Glory, as it was, is now,
And shall be evermore. *Amen.*



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* 1 Tim. iii. 16.

K

Whilst

Whilst they more Wise and Knowing would
appear

Than other of their Fellow-Creatures are:

As if their Learning possibly could be
A Match for the profoundest Mystery!

O vain and dangerous Attempt, to tell
That which is hidden and unsearchable!

Wherefore, affecting not, to be thought *wise*
Above what's written, of all Mysteries,

More to affirm of *This*, I will not dare,

Than what the Scriptures plainly do declare.

Assist me then, O Lord, I humbly pray,

That with due Care and Reverence, I may
Say what Thou art, just so, as Thou hast
done,

So speak of the mysterious Three in One.

OF Gods, the Heathen had Plurality ; *
We Christians know there is but *One*, yet He
Is *Father, Son*, and *Holy Ghost*. One-Three.
Three-One. O venerable Mystery!

* 1 Cor. viii. 4, 5, 6.

On Trinity-Sunday.

III

The *Father*, he is God ; (*Gal.* i. 1.) and so,
the Son ; (*Ro.* ix. 5.)

And so, the Holy Ghost ; (*Acts* v. 3, 4.) All
Three, but One. (*1 Job.* v. 7.)

The Father, uncreate ; (*Ro.* xi. 36.) and so, the
Son ; (*John* i. 3.)

And so, the Holy Ghost ; (*Gen.* i. 2. *Psal.* civ.
30.) All Three, but One.

The Father, is Eternal ; (*1 Tim.* i. 17.) so, the
Son ; (*John* viii. 58. ch. xvii. 5.)

And so, the Holy Ghost ; (*Heb.* ix. 14.) All
Three, but One.

The Father, is Almighty ; (*Ezek.* x. 5.) so,
the Son ; (*Phil.* iii. 21.)

And so, the Holy Ghost ; (*Isa.* xl. 13.) All
Three, but One.

And it's no Contradiction, there should be
In different Respects, but *One*, yet *Three*.

One God ; in Essence, One ; in Substance,
One ;

Father, Son, Holy Ghost, true God, each One ;
Tho' They be not Three Gods, but only *One*.

Yet capable of *Number*, as they be
 Related to each other, All the Three,
 From Everlasting, from Eternity.
 From one another, They distinguish'd are
 In Holy Writ, as may to All appear,
 As we Three several Persons would de-
 clare.*

We are baptiz'd into the Faith of *Three* ;
 Tho' not in Scripture call'd the *Trinity*.
 So the Word, *Person*, tho' not *there* apply'd
Expresly to the *Three*, yet, it't be try'd,
 Where shall we find a prop'rer Word, whereby
 Distinction of *these Three*, to signify ?
 Why should we then, to cavil be inclin'd
 About such Words we don't in Scripture find,
 When the Things signify'd thereby, are there,
 Asto th'unprejudic'd, is very clear?

Personal Acts, are undeniably
 Ascrib'd in Scripture, unto All the Three,
 As any one who will but search, may see. †

* Mat. xxviii. 19. 2 Cor. xiii. 14. 1 Joh. v. 7.

† John v. 21, 22. Ch. xiv. 16, 26. Ch. xv. 26.
 Ch. xvi. 7, 13. 1 Cor. xii. 11. Acts xiii. 2, &c.

But

But for the Manner, *how* the sacred *Three*,
 Subsist in the Eternal Deity,
 This is a Mystery, not possible
 For Angels, or Arch-Angels to reveal;
 Therefore, let not proud Man presume to tell.
 But shall we disbelieve the Mystery,
 Because we can't conceive *how* One is Three?
 How can we comprehend Eternity?
 Yet, that God is Eternal, we believe;
 And many other Things we can't conceive:
 For instance, *how* the Soul and Body are
 United in a Man, who can declare?
 So also, *how* I think, I cannot tell,
 Yet, I believe these Things, and know them
 well.

And a vast Multitude of Things beside,
 I do believe to be, and to abide,
 Altho' the Manner *how*, from me is hid.
 He then that disbelieves a Trinity,
 Because he can't conceive *how* One is Three;
 Tho' God himself hath vouch'd it so to be.

He's an unreasonable Infidel,
 And is in Danger of the Fire of Hell.*
 So he who does this Mystery believe,
 Yet, at the same Time, like an Atheist live,
 Will with the Hypocrites his Portion have,
 If he repents not on this Side the Grave.

Lord, give us Grace, so to believe in Thee,
 That we mayn't perish to Eternity,
 But Mercy may obtain, thro' Jesus Christ,
 Thine only Son, our Prophet, King and
 Priest.

And open, Lord, our Eyes, that we may see }
 What Cause we Christians have of Joy in Thee, }
 Who do in Thee believe a Trinity ; }
 A Father ! Saviour ! and a Comforter ! }
 What Cause of Joy unspeakable is here ? }
 Which unto Christians is peculiar. }
 For what can Infidels who do deny
 God, in his Threefold Personality,

* Mark xvi. 16.

Expect from him whose Wrath they have
incurr'd,

But Veng'ance that must ever be endur'd?

God without *Christ*, is a consuming Fire,

Who is't can bear his everlasting Ire?

Yet of it, we should live in slavish Fear,

If God were not to us a *Comforter*.

They who the *Comforter* undeify,

And Christ *the Lord* who bought them, do
deny,

The *Fatherhood* they also nullify,

For Father without Son, there cannot be.*

But they who do believe the *Three* in *One*,

Enjoy thereby great Satisfaction,

If whilst, according to their sound Belief,

They lead a *sober, righteous, godly Life* :

And for their Failings do in secret mourn,

Amend their Faults, and unto God return.

The *Father* will Compassion on them have;

The *Son* will them from endless Torments save;

The *Holy Ghost* will Comfort to them give,

Who thus believe, and thus as Christians live.

* 1 John ii. 22, 23, &c.

TO Father, Son, and Holy Ghost,
 One God, whom Heav'n and Earth
 Adore,
 Be Glory, as it was of old,
 Is now, and shall be evermore. *Amen.*

E R R A T A.

PAGE 23. Line 4. instead of *αἰῶνις*, read *αἰῶνις*.
 P. 35. l. 5. the Word *then* is left out; it should
 be ———; and as then the *Israelite*. P. 54. l. ult.
 instead of *beatize*, read, *baptize*. P. 104. l. ult. in-
 stead of v. 9. read, v. 19.



PRAY-

P R A Y E R S

For the principal

Festivals and Fasts of the CHURCH.

For the Annunciation of the blessed Virgin Mary, March 25.

I Beseech thee, O Lord, pour thy Grace into my Heart, that as I have known the Incarnation of thy Son Jesus Christ, by the Message of an Angel; so by his Cross and Passion I may be brought unto the Glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

II. *For Christmas Day: Or, Birth-Day of our Saviour Christ, Decemb. 25.*

Almighty God, who hast given us thy only begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin; grant that I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, thro' the same our Lord Jesus Christ, who liveth and reigneth with Thee, and the same Spirit, ever one God World without End. *Amen.*

III. *A Prayer for New-Year's-Day, January 1.*

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the Law for Mankind, grant me the true Circumcision of the Spirit, that my Heart

118 P R A Y E R S, &c.

Heart and all my Members, being mortified from all worldly and carnal Lusts, I may in all Things obey thy blessed Will, thro' the same thy Son Jesus Christ our Lord. *Amen.*

IV. *A Prayer for the Day of the Epiphany, January 6.*

O God, who by the leading of a Star, didst manifest thy only begotten Son to the *Gentiles*; mercifully grant that I who know thee now by Faith, may after this Life, have the Fruition of thy glorious Godhead, thro' Jesus Christ our Lord. *Amen.*

V. *A Prayer for the Day of the Presentation of Christ in the Temple, Feb. 2.*

Almighty and everlasting God, I humbly beseech thy Majesty, that as thy only begotten Son was this Day presented in the Temple in Substance of our Flesh; so I may be presented unto thee, with a pure and clean Heart, by the same thy Son Jesus Christ our Lord. *Amen.*

VI. *Prayers for Ash-Wednesday, and the Season of Lent.*

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are penitent, create and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, thro' Jesus Christ our Lord. *Amen.*

O Lord, who for our Sake, didst fast forty Days and forty Nights; give me Grace to use such Abstinence, that my Flesh being subdued to the Spirit, I may ever obey thy godly Motions in Righteousness and true Holiness; to thy Honour and Glory,
who

who livest and reignest with the Father and the Holy Ghost, one God, World without End. *Amen.*

VII. *A Prayer for Good-Friday, the Day of our Saviour's Crucifixion.*

Almighty and everlasting God, who of thy tender Love towards Mankind, hast sent thy Son our Saviour, Jesus Christ, to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility : Mercifully grant that I may both follow the Example of his Patience, and also be made Partaker of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

VIII. *A Prayer for Easter-Eve.*

Grant, O Lord, that as I am baptized into the Death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying my corrupt Affections, I may be buried with him, and that thro' the Grave and Gate of Death, I may pass to a joyful Resurrection, for his Merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

A Prayer for Easter-Day, the great Festival of our Lord and Saviour's Resurrection from the Dead.

Almighty Father, who hast given thine only Son to die for our Sins, and to rise again for our Justification ; grant me so to put away the Leaven of Malice and Wickedness, that I may always serve thee in Pureness of Living and Truth, thro' the Merits of the same thy Son Jesus Christ, our Lord. *Amen.*

IX. *A Prayer for Ascension-Day.*

Grant, I beseech thee, Almighty God, that like as I do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the Heavens ; so
may

may also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, World without End. *Amen.*

X. *A Prayer for Whit-Sunday.*

O God, who as at this Time didst reach the Hearts of thy faithful People, by sending to them the Light of thy Holy Spirit; grant me by the same Spirit to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort, thro' the Merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the Unity of the same Spirit, one God, World without End. *Amen.*

XI. *A Prayer for Trinity-Sunday.*

O Holy, blessed, and glorious Trinity, three Persons and one God, have Mercy upon me a miserable Sinner.

Almighty and everlasting God, who hast given unto thy Servants Grace, by the Confession of a true Faith to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity; I beseech thee, that thou wouldst keep me stedfast in this Faith, and evermore defend me from all Adversities, who livest and reignest one God, World without End. *Amen.*

Our Father, which art in Heaven, &c.

The Lord bless me and keep me; the Lord make his Face to shine upon me, and be gracious unto me; the Lord lift up his Countenance upon me, and give me Peace now and for evermore. *Amen.*

F I N I S.

